

FAST DAY-8135.6.15
AS OBSERVED AT SHEFFIELD. 10 K

A
SERIOUS LECTURE,

DELIVERED AT

SHEFFIELD;

FEBRUARY 28, 1794.

BEING THE DAY APPOINTED FOR

A GENERAL FAST;

TO WHICH ARE ADDED

A HYMN AND RESOLUTIONS.

FOURTH EDITION.

“ But what fills up, in my opinion, the measure of our impieties,
“ and leaves them incapable of aggravation, is the *Proclamation*
“ *for a solemn Fast*; to implore, truly, the assistance of the
“ Almighty in destroying his own image, and desolating his
“ own creation.”
“ No energies of language, that I have in store can delineate
“ my sense of this enormity, this sacreligious profanation of
“ Religion. I am constrained to refer the conception of it to
“ *expressive silence* and secret feeling.”

G. WAKEFIELD.

LONDON REPRINTED:

1794.

Price One Penny, or Six Shillings and Sixpence per Hundred]

FAST DAY.

A ROYAL Proclamation having been issued, commanding February the 28th, 1794, to be observed as a General Fast, the friends of PEACE and REFORM in Sheffield, determined to honour the day in the most distinguished manner. Accordingly the THOUSANDS of that town assembled upon a spacious plain near West-street, Backfields, where the Meeting was opened with Prayer; after which a SERIOUS LECTURE, suitable to the occasion, was read with great energy to the immense concourse of People, who listened in the most attentive silence. A Hymn prepared for this solemnity, was then sung in full chorus, by the whole assembly. Immediately after, WILLIAM CAMMAGE being called to the Chair, the following Resolutions were unanimously passed, and the Meeting dissolved in that orderly and peaceable manner, which so eminently distinguishes the patriotic inhabitants of Sheffield.

A SERIOUS LECTURE.

IN every Age of the World, the cause of Truth has always met with its opposers, whenever it chanced to clash with the interests of a venal tribe of *Kings, Courtiers; Priests, and their Accomplices*. By reading over the 18th chapter of 1. Kings, we find that this was the case; yet the Almighty was pleased by an act of *Omnipotent Power*, to overturn the malice and wicked intentions of that infamous tyrant Ahab, and the Satellites who surrounded him: for, in the presence of them all (though it made against them) Truth shone forth with redoubled splendour; and the very judgment which Elijah would probably have met with, had not God been for him, fell on those abominable *Deceivers of Mankind*.—I refer you to the chapter itself, and without further introduction, I shall make a few remarks on the events of that period, as it must be obvious, to every ingenuous mind, that there is a great similarity betwixt the conduct of the Rulers of that day, and those of the present: Therefore it may be needful to observe.

First. Baal's Priests could not possibly succeed, because he to whom they prayed could not help them. Baal, being a name given to an Heathen God, who had no existence except in the imagination of his devotees. And 2dly, they had a bad cause in hand, therefore, were not likely to prevail; no motives to induce them but pride; no appetites to serve but what were sensual and devilish, so that if they had offered sacrifice to the true God, in a bad cause, they would not have obtained their end—for “the ears of the Lord are not open to the cries of the foolish, but unto the wise.”

It is in this point of light, I view with concern, a combination of Kings apparently leagued against the cause of Freedom; a combination which I believe to be odious in the sight of Heaven, although for its support we are commanded a second time from the Throne (not of God) to fast and pray for the success of our arms over our brethren, who are struggling for every thing that is dear to Man, and which is the will of God he should be possessed off—*LIBERTY, civil, political and religious*. Life without them is a burden. To pray then, for a re-establishment of Despotism, Tyranny and Oppression (which we do if we pray to conquer *Freemen*) would be to mock Heaven to insult his divine Majesty, to pour contempt on his word, and in the heart to say, "Who is the Lord that we should obey him" Oh! ye who fill the Throne of Power, tremble at the thought of approaching your Maker with a lie in your right hand; tremble at approaching the God of Peace, when *War* and *Bloodshed* are your views. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

"None but the foolish palliate your folly,

"None excuse your guilt but those who are guilty,

"For the law uttered from the burning mountain holds
"you not guiltless."

Hearken, then, ye lofty ones, and beware of offering to the Most High the sacrifice of fools. As you value your own souls (though regardless of the souls of others) attend to God's word. "Behold! ye fast for strife and debate, and to strike with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen?—a day for a man to afflict his soul? Is it to bow your heads like a bull-rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day of the Lord?—*Is not this the fast that I have chosen? To loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out to thine house, when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.*" Isa. 58th chapter.

Would to God this were the case in all Europe, yea in all the World! And this is the delight of all who wish to be free. "Hear ye the word of the Lord, ye Rulers of Sodom; give ear ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me;
"the

" the new moons and sabbaths, the calling of assemblies I cannot away with: it is iniquity even your solemn meetings.
 " Your new moons and your appointed feasts, my soul hateth,
 " they are a trouble unto me. I am weary to bear them; and
 " when ye spread forth your hands, I will hide mine eyes
 " from you, yea, when ye make many prayers, I will *not*
 " hear, *your hands being filled with blood.*" *Isai.* 1st chapter.
 " When they fast I will not hear their cry, and when they
 " offer burnt offering, and an oblation, I will not accept them;
 " but I will consume them by the sword, and by the famine,
 " and by the pestilence." *Jer.* 14, 12.

Obj. Some may be ready to say, what have we to do, in these enlightened times, with those superstitious people, the ancient Jews; their ceremonies are nothing unto us. We sacrifice no bullocks, or lambs, or he-goats.

Ans. True, but our sacrifice this day is more execrable, although we offer not the blood of beasts; we offer unto God the *blood of Men!*

Obj. We go to church, attend the sacrament, give alms and are not forgetful to say our prayers regularly.

Ans. Here I would ask, on what principle do you act; is it from a conviction of duty towards God? or because it was a decree made by Queen Elizabeth? or because 'tis the fashion of the day for people to attend (what they call) a *National Church*? If you serve God from a real desire to get good to your souls it is well: but if you worship, merely on account of an act made by a creature; or because 'tis the fashion of the times, you go your round of duties (like a horse in a mill) without being bettered by them: so that you may with propriety be called *Idolators*, for you worship the *Creature* and not the *Creator*. We may be *Idolaters*, and not like the Heathens adore the *Sun*, or *Moon*, &c. If we set too great a value on any thing short of heaven, the epithet is ours. From hence we may with assurance affirm, that those especially who place their whole happiness on being the favourites of *Courts*, or *Courtiers*, however wicked; those who are delighted almost beyond every thing with *Children's Toys*; such as *Ribbands*, *Stars*, and *Garters*, and with having *Nicknames* (called *Titles*, conferred upon them, are, in the strictest sense of the word) *Idolaters*. Of this description, we have many who have the effrontery to call themselves Christians; but, alas! alas! Heathens may be preferred before them. Again, I would ask, What is meant by a *National Church*? Is it such a one as is connected with a *State* authorized by *human laws*, and which requires the *sword to defend it*? If it be, I would say, It is not a Church of *Christ*, but of *Antichrist*. Whenever a Church has been connected with a *State*, they have always *both* been found Sinks of Corruption; for the one can *invent* mischief, and the other can *put it in force*. The laws of the Church of

Christ

Christ are pure, founded on Justice and Equity. and need not the sword to defend them. Though I have heard persons boast in their confidence of going to Heaven, because they were members of a National Church, and all who dissented from them (notwithstanding they might be unexceptionable characters) reprobated as unworthy of the name of Christian; yet these very Churchmen would take the name of God in vain, cheat their neighbours, get drunk, and commit all manner of evil with greediness. No wonder the flock is thus, while the shepherds go astray. This is too great a likeness of the characters of many pretended pastors, who are more the sons of Belial, than servants of God. We have of this description in almost every city, town and village. "Beware then (says our Lord) of these false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." *Matt. vii, 15*, "Therefore, thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth, and cry Peace, and he that putteth not into their mouths, they even prepare War against him." *Mic. iii, 5*.—Like people, like priest." *Hosea iv, 9*.—Daubing their hearers up with "untempered mortar." *Ezek. xiii, 10*. "Blind leaders of the blind."

Oh! what account will they give at last, when the blood of millions (lost for want of better information) shall be required at their hands? "Oh! that they were wise, that they understood this, that they would consider their latter end." How unreasonable (may we not say wicked?) to suppose that the God of Heaven, who requires truth in the inward parts, should listen to the cries of those, "who draw near with their lips, while their hearts are far from him."

It is right, and our bounden duty, to humble ourselves before God for our manifold sins; but the sacrifice which God accepts, is a broken and contrite heart, which in the sight of God is of great price. The Publican is heard before the Pharisee. Never will the mere sound of jingling words, without meaning, reach the ear of the Lord.

It seems as if the Combined Powers of Europe had said, "We have made a covenant with Death, and with hell are we at agreement; so that when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Too true, God knows! "But therefore, thus saith the Lord God, judgment also will I lay to the line, and equity to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass thro', then shall ye be trodden down by it. From the time that it goeth forth, it shall take you; for morning by

" morning shall it pass over, by day and by night ; and it shall
 " be a vexation only to understand the report. Now therefore
 " be ye not mockers, lest your hands be made strong, for I have
 " heard from the Lord of Hosts a consumption even determined
 " upon the whole earth." *Isai.* chap. xxviii.—The leagued De-
 spots are like those kings who conspired against the immortal
 Joshua, yet all could not overcome him, but victories upon vic-
 tories he gained, and in one campaign not less than thirty-
 one Kings he slew. *Joshua* chapter xii.

May it not be truly and justly said, " Their hands are defil-
 " ed with blood, and their fingers with iniquity, their lips
 " have spoken lies, their tongues have muttered perverseness,
 " None calleth for justice, nor any pleadeth for truth ; they
 " trust in vanity, and speak lies ; they conceive mischief, and
 " bring forth iniquity ; they hatch cockatrice eggs, and weave
 " the spider's web ; he that eateth of their eggs dieth, and that
 " which is crushed breaketh out into a viper. Their webs
 " shall not become garments, neither shall they cover them-
 " selves with their works ; their works are works of iniquity,
 " and the act of violence is in their hands ; their feet run to
 " evil, and they make haste to shed innocent blood ; their
 " thoughts are thoughts of iniquity, wasting and destruction
 " are in their paths ; the way of peace they know not, and
 " there is no judgment in their goings ; they have made them
 " crooked paths, whoever goeth therein shall not know Peace,
 " Therefore, they grope for the wall like the blind ; they
 " grope as if they had no eyes, they stumble at noon-day as in
 " the night. They roar all like bears, and mourn sore like
 " doves ; their transgressions are multiplied, their sins testify
 " against them ; in transgressing and lying against the Lord,
 " and departing away from our God, speaking oppression and
 " Revolt, conceiving and uttering from the heart, words of
 " falsehood. Judgment is turned away backward, and justice
 " standeth afar off ; for truth is fallen in the streets, and equity
 " cannot enter. The Lord saw it, and it displeased him that
 " there was no judgment. According to their deeds, accord-
 " ingly he will repay, fury to his adversaries, recompence to his
 " enemies, to the islands he will pay recompence." *Isai* chap. lix.

The conduct, the manifestos and the defeat of the combined
 Powers, are a sufficient comment on these texts. " Shall I
 " not visit for these things, saith the Lord ? And shall not my
 " soul be avenged of such a nation as this ?"—*Jer.* v. 9.
 " For I have heard a voice as of a woman in travail (the cries
 " of the widows and orphans!) and the anguish as of her that
 " bringeth forth her first child, the voice of the daughter of
 " Zion, that bewaileth herself, that spreadeth forth her hands,
 " saying, Woe is me now, for my soul is wearied because of
 " Murderers." *Jer.* iv. 31.

" Dream

" Dream not the Thunder of Almighty Vengeance,
 " Sleeps to no purpose. Pity disregarded
 " Frowns at slow Justice, and with tenfold Anger smites the
 " delinquent.
 " Oh had I language strong enough to move you!
 " Teach me, kind Heav'n, and, give me words persuasive.
 " Strongly persuasive, and of force to soften hearts adamant.
 " Tremble! rash Sinners; let severe reflection
 " Strike your proud souls, lest the ling'ring Thunder,
 " Arm'd with Vengeance of affronted Mercy fall unexpected!"

Oh! that the Ruling Powers could be prevailed with to lay
 down their arms, ere the Avenger of Blood overtake them,
 and " they should be given up to strong delusion, that they
 " should believe a lie." 2 *Theff.* ii, 11.—I would advise the
 Powers at War to attend to this golden rule: " Do justly, love
 " mercy, and walk humbly with your God," *Micah* vi, 8.
 That their sacrifices may be accepted of him, I would have
 them to consider, that " War, whether offensive or defensive,
 " is a picture of desolation; in no one point of view does it
 " exhibit an amiable feature; take the best side of it, what see
 " you to commend? There is a childish, foolish pomp; there
 " is a vain and fleeting glory; there is an empty and deceitful
 " honour; but there is no profit, no lasting advantage; there
 " is no brotherly love; throughout it is one continued scene
 " of savage cruelty, and unprincipled licentiousness, thirsting
 " for dominion at the price of blood, and purchasing great-
 " ness at the expence of humanity."

" Why will Kings forget that they are men?"

" War is altogether a solecism in commercial politics. Of
 " all the evils which threaten the destruction of this Constitu-
 " tion, War is the most to be dreaded, and above all conti-
 " nental wars. These alone can form an excuse for the mili-
 " tary. These will exhaust the finances. ruin the commerce,
 " impair the strength of the nation, and convert those who
 " ought to be the strength and support of our liberties, into
 Parricides and Assassins."

How many unprepared souls are hurried into the presence of
 an angry God ere they have made their peace with him. Oh!
 how awful, when we view War in its proper light—one soul
 being worth more than all that ever was gained by War since
 the World began. But, alas! why do we expect " to gather
 " grapes of thorns, or figs of thistles?" In vain do we expect
 men of corrupt hearts to sacrifice their own private interest,
 though millions might benefit by the measure.

Let us now observe, that the God to whom Elijah prayed,
 was He that dwelleth on high. The God of Mercy. He who
 delighteth not in the death of a sinner. He whose supreme
 attribute, is love, and good will to men, ever ready to assist
 them in time of need, when they act according to his divine
 will. This has been proved in instances innumerable; and if

we advert to our own experience, it will demonstrate the fact.

Again we may observe, that Elijah's cause was good, founded not on the doctrine of Passive Obedience, and Non Resistance, but on the divine principle of *Reason* and *Religion*; therefore, he could, with the greatest confidence, address his divine Master, not doubting the help of that Almighty Jehovah, in whose cause he was then engaged. Not having any motives to actuate him but what were just, he feared no consequences. No, a good man, conscious of the integrity of his heart towards God and Man, fears no consequences. All the threats of Tyrants deter him not; his unblemished mind, rises superior to punishments, let them be ever so afflicting in their nature. For proof of this, I refer you to the history of those glorious Stars, of the first magnitude, who have fallen at sundry periods, Martyrs to the cause of Truth. 'Tis weakness in the extreme, to suppose that a good cause will be overturned by punishing its supporters. If we trace ancient or modern history, we shall find that the cause of truth has flourished more with persecution, than probably it would have done without it. *Persecution* knits and unites the Souls of the *persecuted* closer; and it has often happened, that they who have been the most forward to persecute, have the soonest been brought to a knowledge of their errors: witness Saul of Tarsus, who thought he was doing God service, to afflict his children. Likewise Manassah, whose hands had often been defiled with innocent blood, yea of his own household. Yet these men were brought to know the truth of that cause which they opposed. Those who read but little, are acquainted with many others. And very frequently those of them that have not been converted to the faith, have often met some severe judgment. Herod is a striking example: also Jezebel; the former being eaten with worms, the latter with dogs,

Whenever mankind are about to receive some essential good, the Powers of Darkness always exert themselves to oppose it, If they have any influence over the minds of men, they are not wanting to stir them up to that which is evil. When the Son of God came to save the World, all *Hell*, as it were, broke loose to prevent it, if possible; but we find their hopes were frustrated, and their stratagems confounded. If all the events which happen in the world, are either by the immediate direction of Providence or by his permission; if no circumstance, however minute can occur, without the knowledge of Him who views all things past, present, and to come, at one glance, we may venture to affirm, from good authority, that the cause of Freedom, which is the cause of *Humanity*, escapes not his notice. For if it be the cause of *Humanity*, it must be the cause of *God*. Then all attempts by leagued Tyrants to hinder its progress, are futile and vain. If we, for a moment, consider the condition in which France was before the Revolution. In a state

of

of *Idolatry* and *Superstition* on the one hand, and in a state of extreme misery, occasioned by oppression on the other, can we doubt but that the hand of the Lord is stretched out, partly to punish her for her crimes, and also to purge her of that Wickedness, which had so long rendered her odious to Heaven, in order that the Gospel there might have free course, which it could not have under their old despotic Government ! For my own part, I am perfectly satisfied with respect to believing, that it is a work of Providence ; and I am as firmly persuaded, that before the Gospel can have an universal spread, great changes must take place in all the World. *Idolatry* and *Superstition* must fall, the prophecies in *Daniel* and the *Revelations* respecting the overthrow of Antichrist, must be fulfilled. " God cannot lie ; Heaven and earth shall pass away, before " one jot or tittle of his word can fail." The Scriptures are clear on the doctrine of Universal Peace. " Righteousness " must cover the earth, as the waters the face of the great deep. " Christ must reign till he hath put all enemies under his feet. " He must put down all (superstitious) rule and authority, before he delivers up the kingdom to the father." 1 Cor. 15th chapter. The prophet Isaiah is very explicit on this subject throughout his book ; where he says, " Swords shall be beat " into plow shares, &c." I refer you particularly to the 11th and 12th chapters of this Prophecy. What a comfortable thought to all who are engaged in a good cause, that God is above the Devil, therefore he will confound his devices ! The God of *Freedom* is stronger than all his opposers ; so that Tyrants may combine, decree and act ; they may spend millions of their people's treasure, and spill oceans of human Blood, the little stone REASON, " cut out of the mountain without hands, " will smite the image, and become very large, so as to fill " the whole earth," Dan. chap. 2. Gallia must in spite of all her foes prevail. She will establish her Republic, and depend upon it, the Gospel will soon flourish there ; nay, it not only will flourish there : but it does now flourish ; the Ministers of God are there propogating his word with success ; so that to say the people are all Atheists and without Religion, argues weakness, ignorance, and wickedness in those who affirm it : and if the men who are daily crying up her sons as irreligious, were searched into, they would be found, I doubt as bad, if not much worse than those they calumniate. How often has Jehovah visibly fought for them ? How many times has his hand been most conspicuous in delivering them like the Children of Israel at the Red Sea, when their danger apparently was the most imminent ? I need not particularize the times and places ; those who read the public prints know the times and places when the plots and schemes of their internal and external enemies have been totally defeated.

Ye

Ye Powers at War, be not so fool-hardy as to think of conquering a free Nation! Ye cannot: God is on her side: and you might as well attempt to stop the Sun in its course, or make a World in a moment; and by woful experience her enemies will soon prove, that she is a Furnace heated by the Almighty to purge the World of Tyrants!

How comfortable is it for individuals, Defenders of the Rights of Man, to reflect that the Eye of the Universal Parent is over the most remote corner of the Earth! Oh! that our suffering brethren in England, Ireland and Scotland, may feel his peculiar care, whether *Fire, Sword, Dens, Bastiles, or Banishment* be their lot! When I contemplate upon your situation, I am pained to the very soul, and in the heat of affection and love, I am almost ready to call for vengeance from Heaven on the guilty heads of your Persecutors: but, when I coolly consider the *Glorious Cause* in which you are embarked, and for which you suffer, my heart rejoices that such illustrious characters so boldly step forward in defence of the Poor; and I pity, at the same time, the *miserable miscreants* who think to stop the flame of Liberty, by making an example of a few of its votaries! Alas! they are adding oil unto the flame.

I once more intreat *you*, ye afflicted; *you*, suffering for us *all*, look to the immaculate Lamb, "whose back was given to the smiters, and his cheek to them that plucked off the hair." If he humbled himself so low as to become the servant of the meanest; and to seal the truth of his mission, died at last upon the ever memorable Cross; think it not strange concerning the fiery trial in which you are, rejoice, that you are counted worthy to suffer in defence of Truth. And from your firm and tried Patriotism, may we all learn the lesson of Conviction and Instruction; but from the awful, and *Impending fate* of *Tyrants*.

Good Lord deliver us!

H Y M N

For February 28, 1794, being the Day appointed for

A GENERAL FAST.

(To the Tune of the Old Hundredth Psalm.)

I.

O GOD of HOSTS, thine Ear incline,
Regard our Prayers, our Cause be thine;
When Orphans cry, when Babes complain,
When Widows weep—can'st thou refrain?

II.

Now red and terrible thine Hand,
Scourges with WAR our guilty Land;
Europe thy flaming Vengeance feels,
And from her deep Foundation reels.

III.

Her Rivers bleed like mighty Vefns;
Her Towns are Afhes, Graves her Plains;
Slaughter her groaning Vallies fills,
And reeking Carnage melts her Hills.

IV.

O THOU! whose awful Word can bind,
The raging Waves, the raving Wind,
Mad TYRANTS tame; break down the High,
Whose haughty Foreheads beat the Sky;

V.

Make bare thine Arm, great King of Kings!
That Arm alone Salvation brings,
That Wonder-working Arm which broke
From Israel's Neck th' Egyptian Yoke.

VI.

Burst every Dungeon, every Chain;
Give injur'd Slaves their Rights again;
Let TRUTH prevail, let Discord cease;
Speak—and the World shall smile in PEACE!

RESOLUTIONS.

Resolved Unanimously,

1. THAT WAR, the wretched Artifice of Courts, is a System of Rapine and Blood, unworthy of rational Beings, and utterly repugnant to the mild and benevolent Principles of the Christian Religion.
2. That if the present WAR, be a WAR of Combined Kings against the People of France to overthrow that Liberty which they are struggling to establish, it is, in our Opinion, a War of the most diabolical Kind.
3. That when public Fasts and Humiliations are ordered with the same Breath, which commands the shedding of Oceans of Human Blood—however they may answer the Purposes of State Policy—they are solemn Prostitutions of Religion.
4. That the landing of Hessian Troops in this Country (a ferocious and unprincipled Horde of Butchers) without consent of Parliament, has a suspicious and alarming Appearance, is contrary to the Spirit of our Constitution, and deserving of the marked Indignation of every Englishman.
5. That it is high Time to be upon our GUARD, since these armed Monsters, may in a Moment be let loose upon us; particularly, as the Erection of Barracks throughout the Kingdom, may only have been an introductory Measure to the filling them with Foreign Mercenaries.
6. That the high and freeborn Minds of Britons, revolt at the Idea of such a Slavish System, and cannot be so far broken as to kiss the Hand which would chain them to its Will.
7. That Peace and Liberty are the Offspring of Heaven, and that LIFE without them is a Burden.
8. That the Thanks of this Meeting are due to Earl Stanhope, for his Motion and spirited Speech for acknowledging the French Republic, and restoring PEACE to our distressed Country; for his Motions and able Speech in behalf of the persecuted and suffering Patriots, Messrs. Muir, Palmer, Skirving and Margarot, in which he nobly stood alone; and also for the whole of his truly animated and benevolent Exertions in Support of the injured RIGHTS OF THE PEOPLE.
9. The Thanks of this Meeting are also due to Mr. Sheridan, for his nervous and eloquent Speeches in the Cause of injured Patriotism, and in Support of the Constitution; and also to every other Member of Parliament who has nobly stood forward at this important Crisis, in Support of the Constitutional Liberties of Englishmen.
10. That if any thing had been necessary to have convinced us of the total Inefficacy of Argument against a Ministerial Majority, the Decisions which have lately taken place in Parliament, would have fully confirmed our Opinion.
11. That, therefore, the People have no Remedy for their Grievances, but a REFORM IN PARLIAMENT—a Measure which we determine never to relinquish, though we follow our Brethren in the same Glorious Cause in BOTANY BAY.

W, CAMAGE, Chairman.

LONDON CORRESPONDING SOCIETY.

UNITED FOR A REFORM IN PARLIAMENT.

Committee-Room, March, 20. 1794.

RESOLVED, That the Society approve the Sentiments contained in the Serious Lecture delivered to the CONSTITUTIONAL SOCIETY at SHEFFIELD, on the 28th. of last Month—and earnestly recommend it to the perusal of all who think CIVIL and RELIGIOUS LIBERTY a Blessing.

Resolved, That the Commanding a *General Fast* for the purpose of imploring the Divine Father of *Mercy and Peace* to support and prosper us in the *horrid act* of deliberately *destroying* our fellow-creatures, is repugnant to the true spirit and principles of Christianity, where we are commanded to *pray* for our enemies, &c. And further considering that a great part of the PEOPLE are unacquainted with the nature of the *present* WAR, either as to its *justice* or *necessity*; (every endeavour being used to keep them ignorant of the *real* principles and design for which it was commenced) to *approach* and to *supplicate* the OMNISCIENT POWER, under such circumstances and for such a purpose, must indeed be dreadful, since knowledge and conviction are wanting—The *worse* than Hypocritical hearts of *those* who are the *Authors* of such a measure; although they at present impose upon the ignorant and credulous, by such detestable, such pretended show of devotion, cannot escape the chastisement of that *power*, whom they thus insult, and from whose judgment there is no appeal.

T: HARDY, SECRETARY.

SOCIETY FOR CONSTITUTIONAL INFORMATION,

March, 21st. 1794.

RESOLVED, That the Secretary of this Society be directed to write to the "FRIENDS OF PEACE AND REFORM," at SHEFFIELD: and to assure *them*, that this Society views with pleasure, their steady exertions to obtain a fair Representation of the PEOPLE of Great-Britain in Parliament; and the proper methods which they have taken to employ *usefully* those days which may be appointed for Public Fasts.

D. ADAMS, SECRETARY.

F I N I S.

